



What Does it Mean to be Lutheran? Holy Tensions

Leader Notes

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This study uses the Psalms to explore one of the most foundational aspects of what it means to be Lutheran: tension. The Psalms are full of tensions, paradoxes, and opposing statements. These somewhat messy biblical tensions are not meant to be cleaned up and shoved into tidy little boxes. The Lutheran tradition delights in the tensions of Scripture, even if it can be a challenge to hold these tensions together. Topics covered in this study include God's Word, Baptism, Holy Communion, prayer, and worship. The goal of this study is to help students begin to understand the unique aspects of the Lutheran tradition.

Session 1: Holy Tensions: In Jesus All Things Hold Together: This session provides a general introduction to the concept of "holy tensions," explores what this looks like in the Psalms, and connects this to the life and ministry of Jesus. This session provides a theological foundation for participants to understand what it means to be Lutheran.

Session 3: Holy Tensions: God's Global Presence: This session explores the Lutheran tensions of God's Word and Sacraments. This session will use the Psalms as a way to see that God is both transcendentally beyond this world and Present in this world in Real ways.

Session 2: Holy Tensions: Dead and Alive, Sinner and Saint: This session explores the Lutheran tensions of "Law and Gospel" and "Sinner and Saint." This session will use the Psalms as a way to see what these biblical truths look like in our own lives.

Session 4: Holy Tensions: Living in Holy Tension: This session deals with the tension of worship, devotional life, prayer, and Christian love. As with the previous sessions, we will see how the Psalms depict God's people as always living within various holy tensions.

Leader's notes are in red throughout.

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SESSION 1: HOLY TENSIONS: IN JESUS ALL THINGS HOLD TOGETHER

This session provides a general introduction to the concept of “holy tensions,” explores what this looks like in the Psalms, and connects this to the life and ministry of Jesus. This session provides a theological foundation for participants to understand what it means to be Lutheran.

OPENING PRAYER

Lord Jesus, all things hold together in You. Be present with us as we begin this study. Hold us together in Your Word and wisdom. Guide us in truth and knowledge by the Holy Spirit. And keep us, even in this world that is full of tensions, in your unending peace and power. We pray this in the name of Jesus. Amen.

Introduction

Show a picture of a frayed rope about to break.



How does this picture depict tension as a bad thing?

Tension can be a very bad thing...

- Tense relationships with friends or parents
- Tension from stress and anxiety
- Tension from the push and pull of homework, job, sports, and friends

Show a picture of violin strings.



How does this picture depict tension as a good thing?

Tension can be a good thing...

- Violins can only play when the strings are under the proper tension.
- Runners cannot go any distance without their shoelaces tied tight.
- The solar system relies on the tension of gravitational pushing and pulling.

Key Point:
Tension is not always bad. In the right context, tension is actually good, beautiful, and vital.

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POSSIBLE ACTIVITY

Take out your smart phones and do a quick internet search for “Definition of Tension.” What are some dictionary entries? Are the entries all negative definitions of tension or are there any positive definitions of tension? What are some tensions—good or bad—in your life right now? Consider discussing some of the tensions you are experiencing in your own life.

Study: Tension, Psalms, and Jesus

The Psalms are full of tensions. Recognizing these “holy tensions” is vital to rightly understanding Scripture, God, and what it means to be Lutheran.

Read + Discuss:

Read Psalm 46.

Looking at Psalm 46:1, how does “a very present help” and “in trouble” create a tension?

Is this a bad tension or a good tension? Why?

Discuss: Is the tension in this Psalm like a frayed rope about to break or a taut violin string ready to play beautiful music?

The historical context for this Psalm is thought to be an impending battle. That is, God is a very present help during the trouble of war. We may not experience the trouble of war, but we certainly experience troubles. How have you seen God present in the midst of your troubles? In what ways is God present in our daily battles through the troubles of school, friends, family, and life?

Help and trouble are held together in a tension in Psalm 46. The Psalms don't destroy these tensions; rather, the Psalms invite God's people to live in these tensions.

Read Psalm 110:1.

Psalm 110 is quoted 17 times in the New Testament. Any idea why it was used so often?

It points to Jesus! Psalm 110:1 was even quoted by Jesus (Matthew 26:64, Mark 12:36, Luke 20:42).

Can you find a tension in Psalm 110:1? What is it?

The tension in this Psalm is that David, the greatest king of Israel referred to someone greater than himself: “...the Lord said to my Lord...”

David is referring to Jesus in this Psalm; Jesus is David's Lord.

What “holy tensions” do we see in Jesus? What differences or paradoxes are held together in Jesus?

Son of David yet Lord of David

Fully God and Fully human

Without sin but engaging sinners

Blameless yet dying a criminal's death on the cross

In the world but not of the world

What “holy tensions” come as a result of being a follower of Jesus?

Sinful yet forgiven

In the world but not of the world

Full of hope living in the midst of hopelessness

Key Point:
The Psalms, as well as other parts of Scripture, often depict holy tensions. Rather than resolving the tensions, God's people hold these tensions together.

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Read Psalm 22.

This Psalm is full of tensions. What are some?

Calling out to God yet forsaken (Psalm 22:1)

Anger toward God yet praising Him (Psalm 22:2-3)

“Be not far from me, for trouble is near” (Psalm 22:11)

The beginning of the Psalm compared to the end of it

Jesus spoke part of Psalm 22 from the cross (Mark 15:34). How is this a sort of “holy tension”?

Jesus—God in human flesh—is crying out to his Father—God in heaven—on the cross.

David wrote this Psalm a long time ago. Although it’s an ancient prayer, how does this Psalm still speak vividly to our own lives?

God is close yet He can feel very distant.

God hears our prayers, but it can often seem like He is deaf to our prayers.

We experience dark days as well as times of rejoicing.

Read Colossians 1:15-20.

While not a Psalm, Colossians includes some “holy tensions.” What are they?

Image of the invisible God (Colossians 1:15)

The fullness of God contained in Jesus (Colossians 1:19)

Reconciling earth and heaven (Colossians 1:20)

What are some key points of this section of Scripture? How might you paraphrase these verses?

All things were made through Jesus

All things depend on Christ Jesus

Jesus is central in our

Salvation and redemption

Faith and trust

Life and eternity

In Jesus, all things hold together

Key point:
Jesus is at the center of our salvation, faith, and life. In Jesus all things hold together.

Wrapping Up: Lutherans Live in the Tension

Some Christian tradition—such as the Reformed or Catholic traditions—try to resolve certain tensions of Scripture. For example, the Reformed tradition resolves the tension of Jesus’ presence in heaven and in Holy Communion by saying that He is only present in heaven and not present in Holy Communion. This teaching resolves the tension of how Jesus can be bodily present in both places, yet it ends up being contrary to Scripture. Lutherans, on the other hand, delight in the tensions of Scripture...even if it can be a challenge to hold these tensions together.

Why is it so important to hold the tensions of Scripture together rather than always resolving them?

If we fail to hold the tensions of Scripture, then we end up denying certain biblical truths. We overemphasize one biblical truth to the point that we neglect another biblical truth. We “fall off the horse” in an attempt to resolve a biblical tension.



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Can you think of any good movies or books that maintain a tension throughout rather than ending with a neat and tidy resolution?

Do you prefer movies and books that hold the tension or the ones with the neat and tidy ending?

Which is more realistic and closer to reality—the ones that hold the tension or the ones with the neat and tidy ending?

Why might other Christian traditions try to resolve the tensions of Scripture?

Lutherans make a big deal about keeping Jesus front-and-center in our lives, our faith, and our churches.

What else competes to be front-and-center in your...

Life?

Faith?

Church?

How do we know if we are all about Jesus or all about everything else?

TAKE HOME CHALLENGE

Open up your Bible to a random section and begin reading. Continue reading until you find a tension or paradox similar to what was discussed in this study.

CLOSING PRAYER

Jesus, all things hold together in You. We ask that You would hold us together in Your Word and truth, mercy and love. Let nothing else in all of creation become the center of our lives, our faith, and our churches. Jesus, be front-and-center in all that we do. We pray this in Jesus' name. Amen.

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Session 2: Holy Tensions: Dead and Alive, Sinner and Saint

This session explores the Lutheran tensions of “Law and Gospel” and “Sinner and Saint.” This session will use the Psalms as a way to see what these biblical truths look like in our own lives.

OPENING PRAYER

Christ Jesus, we need You. Apart from You, we are dead in our sin, lost in our rebellion, and in need of a savior. Keep us ever mindful of our need for You. Yet, even more, keep us mindful of Your great love and mercy. You, Jesus, are our savior. Your Good News has made us sinless saints worthy to be in Your presence. Join us in this study. We pray this in Jesus’ name. Amen.

Introduction

Question: Forward I am heavy, but backward I am not. What am I?

Answer: Ton (forward) / Not (backward)

This riddle demonstrates a sort of tension. One word has two very different meanings depending on which way you look at it.

This study is going to explore two important Lutheran tensions: “Law and Gospel” and “Sinner and Saint.” As we learned and discussed in the last session, we must always hold onto both parts of these tensions. If we overemphasize one at the expense of the other, we have failed to hold onto the tension.

Key point:
These topics—
“Law and Gospel”
as well as “Sinner
and Saint”—are
among the most
important elements
for understanding
what it means to be
a Lutheran.

Study: Dead and Alive, Sinner and Saint

Cultural connection: Professional sports teams sometimes have what is known as a “player-coach.” This one person is both player and coach at the same time. Rather than just a player or just a coach, a player-coach plays in the game while also making coaching decisions for the team. This connection shows us how two different things can occur simultaneously.

King David composed many of the Psalms. While David was a man after God’s own heart (Acts 13:22), he also had many sins and failures in his life. David was both a man after God’s own heart and a sinner at the very same time.

Read 2 Samuel 11:1-5, 14-15, 26-27.

What were some of the sins that David committed in these verses? Which of the Ten Commandments did he break?

People often think that “things today are not like they used to be” and “people today are worse than people a long time ago.” What do these verses have to say about that notion? In what ways are people today exactly the same as people long ago?

Read 2 Samuel 12:1-13.

The prophet Nathan confronted David and his sin. Was Nathan “judging” David? Can you find anything in these verses suggesting that Nathan was “judging” David? If he was not judging David, what was he doing?

There is nothing here that suggests Nathan was judging David. Rather, it appears he was confronting David and his sin with the hopes that it would lead David to repentance.

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Nathan confronts David on his sin. And David repents of his sin. What happens after that? Why is the order of this interaction so important? How would it have been different if Nathan proclaimed God's forgiveness to David first before he confessed his sins?

It is vitally important to recognize how this interaction unfolded. Nathan first proclaimed the Law to David; Nathan showed David his sins. By the power of the Holy Spirit, the Law led David to repent of his sins. Only after David had repented of his sins did Nathan proclaim the Gospel to him. In the words of C.F.W. Walther, Nathan preached "the Law in its full sternness" and then he preached "the Gospel in its full sweetness." (C.F.W. Walther, Law and Gospel – Thesis VI)

Read Psalm 51.

David composed this Psalm "when Nathan the Prophet went to him..." How does this context help us better understand this Psalm?

What tensions are present in Psalm 51?

Transgressions are blotted out

Iniquity is washed out

The bones that you have broken are made to rejoice

Sinners receive the salvation of God

How does this Psalm inform our own life of repentance? What can we learn or practice from this Psalm?

Have you ever heard parts of Psalm 51 in the Divine Service or worship? If so, where in worship have you heard parts of Psalm 51?

Offertory (LSB, Divine Service Three)

Matins

Vespers

Morning Prayer

Read Psalm 32.

Like Psalm 51, this Psalm poses several different tensions. What tensions are present in this Psalm?

Sinners are blessed by God's forgiveness

"I will confess my transgressions to the Lord" and "You forgave the iniquity of my sin."

"Bones wasted away" (Psalm 32:3) and "Shout for joy" (Psalm 32:11)

This Psalm affirms both sin and salvation, guilt and grace. How does the one side of this dynamic (sin/guilt) make the other side more wonderful (salvation/grace)? Could you appreciate God's salvation and grace without recognizing your sin and guilt?

Is David one who has "...sinned and done what is evil in your sight" (Psalm 51:4) or one "whose transgression is forgiven, whose sin is covered" (Psalm 32:1)?

He is both! David is fully a sinner in need of God's mercy and a fully redeemed saint made pure by God. Not either/or...he is both/and.

What about us? Are we one who has "sinned and done what is evil in your sight" (Psalm 51:4) or one "whose transgression is forgiven, whose sin is covered" (Psalm 32:1)?

Key point: The Psalms reveal the tensions of Law and Gospel and Sinner and Saint. God's Law shows our sin and need for salvation while the Gospel shows us our savior, Jesus. We are both sinners in need of a savior and saints made pure and holy through faith in Jesus.



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Wrapping Up: Lutherans hold the tension of “Law and Gospel” and “Sinner and Saint”

“Context matters.” What does this mean? What is context? Why is it important to understand context?

Consider someone yelling, “Fire!” Depending on the context, this can mean many different things. Yelling “Fire!” in a crowded movie theater can cause everyone to run and panic. Yelling “Fire!” at a squirt-gun fight can result in all kinds of watery, awesome fun. Yelling “Fire!” after hours of trying to start a campfire can mean that your frustrated efforts have finally been reward. It all depends on the context.

How does “context matter” as we think about “Law and Gospel” and “Sinner and Saint”?

Imagine if David had been broken by God’s Law and Nathan left him by saying, “You’re right dude, you are a messed up sinner!”

Imagine if David had refused to repent of his sin and Nathan said, “It’s alright brother, God forgives you even if you remain in this sin.”

How does “context matter” as we recognize when we need to speak or hear either God’s Law or God’s Gospel?

How does this conversation apply to our own lives? When do you need to hear God’s Law and be reminded that you are a sinner in need of a savior? When do you need to hear God’s Gospel and that you are a forgiven saint through faith in Jesus?

How does this conversation apply to our interactions with friends? How do we determine what to say and when? How do we know when to be like Nathan and call someone out on their sin? How do we know when to be like Nathan and remind someone that he or she is forgiven by Jesus?

TAKE HOME CHALLENGE

Throughout the week, be on the lookout for God’s Law and God’s Gospel. Look for a time in your week when you are painfully aware of your shortcomings and failures before God as one who has “...sinned and done what is evil in your sight” (Psalm 51:4). Look for a time in your week when you are powerfully aware of God’s mercy and grace as one “whose transgression is forgiven, whose sin is covered” (Psalm 32:1). Consider texting someone else in this study during the week to tell that person about what happened.

CLOSING PRAYER

Teach us, Jesus, how to speak and hear the right words at the right time. We are sinners in need of Your salvation. And we are saved by You and made holy saints through your mercy. Guide us as we hear Your Word and share Your Word with others. We pray this in Jesus’ name. Amen.

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Session 3: Holy Tensions: God's Glocal Presence

This session explores the Lutheran tensions of God's Word and Sacraments. This session will use the Psalms as a way to see that God is both transcendentally beyond this world and Present in this world in Real ways.

OPENING PRAYER:

Christ Jesus, You are our Real. Present. God. Teach us to see how You are beyond this world and yet present in this world. Let us celebrate the ways in which You have drawn near to us in Your Word, through our Baptisms, and at the altar of Holy Communion. Lord, be with us now as You have promised to be when we gather in Your name. We pray this in Jesus' name. Amen.

Introduction:

ACTIVITY:

Imagine that you are a superhero. You need to find a superhero sidekick so that the two of you can take on the world. The way you will do this is...

Going around the room and combine some part of your name with someone else's name.
Examples below.

Bobby + Jonathan = Bobathan

Sarah + Alex = Salex

Try doing this with several different people.

Who had the best superhero combo name?

This session will continue exploring what it means to be Lutheran. We will discuss more tensions that Lutherans hold together as they follow Jesus. In the spirit of this opening activity, we will begin by thinking about a combination word: Glocal.

What two words do you hear in the word "glocal"?

Global + Local = glocal

What might this word mean? How might it be used? Can you put it in a sentence? What things in our world are glocal?

Grocery stores: These places bring items from around the world and make them available to us locally.

Social media: Digital platforms let us engage people around the world and next door to us.

Schools: Many schools have people from all around the world gathered together locally for learning and education.

Key point: God's presence is "glocal." God is huge, transcendent, and beyond this world. Nevertheless, God is also present, near, and intimately close to this world. This is yet another holy tension that Lutherans hold onto as they follow Jesus.



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Study: God's Global Presence in Word and Sacrament

Read Psalm 119:89-91.

Psalm 119 extols the greatness of God's Word. What does Psalm 119:89-91 have to say about God's Word? Do these verses make God's Word seem lofty and transcendent or near and personal?

Read Psalm 119:25-32.

What does Psalm 119:25-32 have to say about God's Word? Do these verses make God's Word seem lofty and transcendent or near and personal?

How does Psalm 119:89-91 and Psalm 119:25-32 form a tension? What is this tension?

Read Psalm 104:1-9.

Recall that word "glocal" that we used at the beginning of this session. Which part of that word do these verses emphasize? Do these verses depict God as being global, transcendent, and other worldly? Or do these verses depict God as being local, near, and present?

What comfort or peace is there for you personally in these verses? How is it reassuring to hear of God's great splendor and majesty, power and might?

Read Psalm 34:8-18.

Which part of the word "glocal" do these verses emphasize? Do these verses depict God as being global, transcendent, and other worldly? Or do these verses depict God as being local, near, and present?

What comfort or peace is there for you personally in these verses? How is it comforting to be invited to taste and see that the Lord is good? How does it bring you peace to know that God is near to the brokenhearted?

Key point: The Psalms reveal the tension that God is both powerfully transcendent over all creation and really present in our lives. We personally experience this tension in God's Word and through the Sacraments of Baptism, Holy Communion, and Absolution.

Wrapping Up: Lutherans Believe that God is a Real. Present. God.

Turn to Luther's Small Catechism.

The Sacrament of Holy Baptism

What benefit does Baptism give? It works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this as the words and promises of God declare.

The Sacrament of the Altar

What is the Sacrament of the Altar? It is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

Confession + Absolution

What is confession? Confession has two parts. First, that we confess our sins, and second, that we receive absolution, that is forgiveness, from the pastor as from God Himself, not doubting, but firmly believing that by it our sins are forgiven before God in heaven.

Using the selections above to guide your conversation, how do Baptism, Holy Communion, and Absolution take God's transcendent power and make it local and personal?



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What is glocal about Baptism?

God puts His name on you in the waters of Baptism. The all-powerful, all-knowing, eternal God of the universe says, “You are mine!” Baptism is a real and personal reception of the promises of God.

What is glocal about Holy Communion?

In Holy Communion, we receive the real presence of Jesus. This is a very tangible encounter with our Real. Present. God. Jesus said, “This is my body...this is my blood.” With these words, Jesus connected the transcendent power of God with the very local and personal receiving of Holy Communion.

What is glocal about Absolution?

When we hear a pastor speak the words of absolution—“Your sins are forgiven”—this is as if Jesus is speaking those words into your very ears and heart. It is not the pastor’s absolution, but rather God’s absolution spoken through the pastor. This is like God coming to your local congregation and saying to you: “You are forgiven!”

How do the Sacraments show us how God is our Real. Present. God.?

The Sacraments are very personal ways in which we receive God and His gifts. These are “anchors” in our faith so that we don’t have to wonder where God might be found. He has told us exactly where He is to be found—in His Word and Sacraments—and these are clear ways in which God has promised to be our Real. Present. God. It is very important to realize that the Sacraments are how God has promised to be really present among His people.

CLOSING PRAYER:

Holy Lord, You are mighty and lofty and transcendent. And yet, O Lord, You are near to us. Reveal how You are our real present God in and through the waters of our Baptism, Your body and blood in Holy Communion, and Your forgiveness in the words of Absolution. Come and be near to us, Jesus. We pray this in Jesus’ name. Amen.

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Session 4: Holy Tensions: Living in Holy Tension

This session deals with the tension of worship, devotional life, prayer, and Christian love. As with the previous sessions, we will see how the Psalms depict God's people as always living within various holy tensions.

OPENING PRAYER:

Father in heaven, You alone are worthy of our praise and worship. We come to You in prayer with great confidence knowing that You have invited us to speak with You. Fill us with Your Holy Spirit so that we can use our freedom in Christ Jesus to love and serve our neighbors. We pray this in Jesus' name. Amen.

Introduction:

"A Christian is a perfectly free lord of all subject to none. A Christian is a perfectly dutiful servant of all, subject to all." (Martin Luther, On the Freedom of a Christian [LW 31:344])

What does Luther mean by saying that the followers of Jesus are "free" and "subject to none" but also "servants" and "subject to all"?

In Jesus, we are free from working for our salvation. However, we are also bound in Christian love to serve others. This is a tension to say the least!

How is it liberating to know that we do not have to work to earn God's love and favor?

How does being free in Jesus make us better friends, neighbors, siblings, and classmates?

We don't have to use people to earn God's love and favor. Since we have God's love and favor already in Christ Jesus, we can honestly, earnestly, and lovingly serve our friends, neighbors, siblings, and classmates.

This quote from Luther depicts one of the tensions that come with being a follower of Jesus. Can you think of other tensions that arise within the Christian life?

Leaders should consider sharing a personal story or observation about the tensions that arise with being a follower of Jesus.

Study: The Tensions of Worship, Devotional Life, and Loving Others

Read Psalm 121.

The historical setting of this Psalm is the worship life of Israel. It would have been sung as worshippers approached Jerusalem for worship during a festival. In what ways does this Psalm depict God's people worshiping Him? In what ways does this Psalm depict God serving His people?

Although we often think of worship as being something that we do for God, it is really God who serves us in worship. For example, by calling worship "Divine Service" we recognize how God serves His people through His love and mercy experienced in worship.

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How does it change things to think of worship as God serving us (Psalm 121:2) instead of us serving God? Does this make worship more about us or more about God? Is there a tension here?

Read Psalm 119:97-104.

This Psalm celebrates the great gift of God's Word. Reading God's Word is a great blessing and encouragement to us. In what ways does God's Word "read" us? How does God's Word lead to "understanding" (Psalm 119:99-100, 104) both God and ourselves? Is there a tension in that we read God's Word yet God's Word reads us?

Read Psalm 86:1-7.

This Psalm is a prayer of David. What tensions are there in this prayer?

The God of the universe inclines His ear to hear the prayer of a poor and needy person. (Psalm 86:1)

David, a creature made by God, boldly asks his Creator to give ear and listen.

If you think about it, prayer is a rather curious thing. The all-powerful God of all creation wants to hear about the insignificant and little things in the lives of His creatures. Though He already knows the future, the all-knowing God of the universe invites us to come to Him with our requests and petitions. What other tensions are there in prayer?

Is prayer about us changing God or God changing us? Is prayer about developing a relationship with God as we call upon Him in faith and trust?

Read Psalm 100.

This Psalm is about serving the Lord with gladness.

Consider the words of Jesus in Matthew 25:31-40. How is serving others also serving God? How might Psalm 100:3 connect to loving our neighbors? How might this Psalm connect to evangelism and telling others the Good News of Christ Jesus? Consider the words of Jesus in John 10:11-18.

Key point: Lutherans recognize that there are holy tensions in many different aspects of the Christian life including worship, Bible reading, prayer, and serving others.

Wrapping Up: Lutherans Live as Dual Citizens

Lutherans maintain the tension of being dual-citizens—being citizens of heaven who are not of the world but also being citizens in the world. Consider the words of Jesus in John 17:15-19.

A Lutheran theologian named Gustaf Wingren once wrote, "God doesn't need your good works, but your neighbor does." This statement captures how Lutherans approach the Christian life. Having been freed from sin, death, and the devil in Christ Jesus, we are free to genuinely love and serve our neighbors.

Why is it easier to love God than it is to love others?

If loving and serving others does not improve our standing before God, why do followers of Jesus even bother?

Martin Luther often read through the entire Bible twice per year. (We have a hard time reading through our Twitter feed...)

What is your practice of Bible reading? Are you a daily Bible reader? Are you an "open up to a random page" Bible reader? What would it take for you to become more focused and intentional in your Bible reading?



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TAKE-HOME CHALLENGE:

Pass out several stacks of sticky-notes to the class. Give the group a few minutes to write down various barriers to Bible reading. Each sticky note should have only one barrier. For example, “lack of time” would be a barrier to Bible reading and would constitute one sticky note. “Hard to read” might be another barrier to Bible reading and would constitute a different sticky note. After the group has written down all the different barriers they can think of, have one person put the sticky notes on the wall into categories/groupings. The first person is free to make up his or her own categories/groupings. Then have other students put their sticky notes on the wall by either (a) putting their sticky notes into the existing categories/groups or (b) creating a new category/group. Once everyone has put their sticky notes on the wall and they are arranged into various categories/groups, take some time to discuss these barriers to Bible reading and how we can work to overcome these and spend more time in God’s Word.

CLOSING PRAYER:

Lord Jesus, send Your Holy Spirit and be present among us as we follow You. It can be a daily struggle to live in the tension of being in the world but not of the world. Forgive us of the times in which we have failed to live faithfully as Your people. And enable us to truly live as Your redeemed people everywhere we go. We pray this in Jesus’ name. Amen.

Key point: Being a baptized child of God living in this world means that we are “dual citizens.” We are citizens of the kingdom of heaven and we are citizens living within this world. It is to be expected that certain tensions will arise as we live within this dual citizenship as the people of Jesus.
